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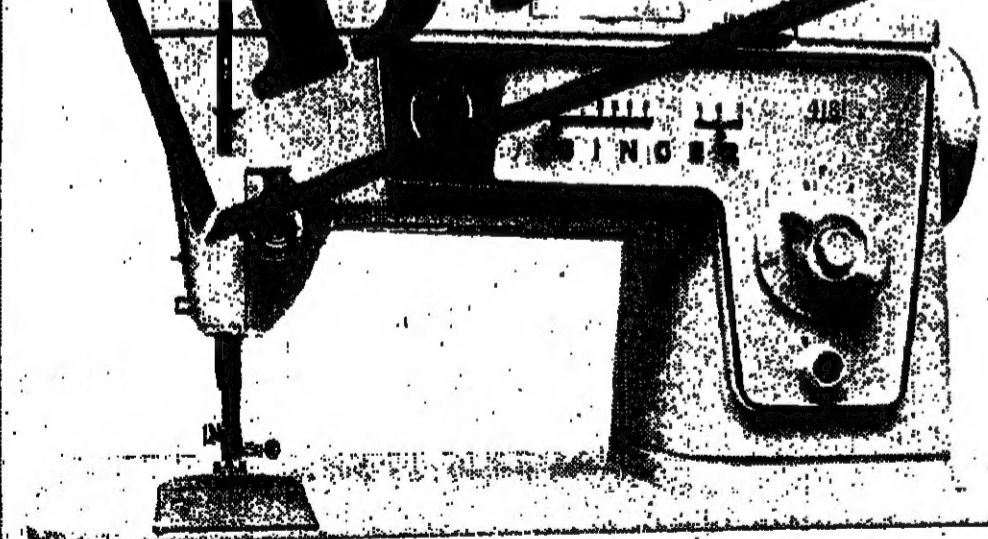
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THE JERUSALEM
POST MAGAZINE



Jordan's new Queen

FRIDAY, DECEMBER 11, 1972

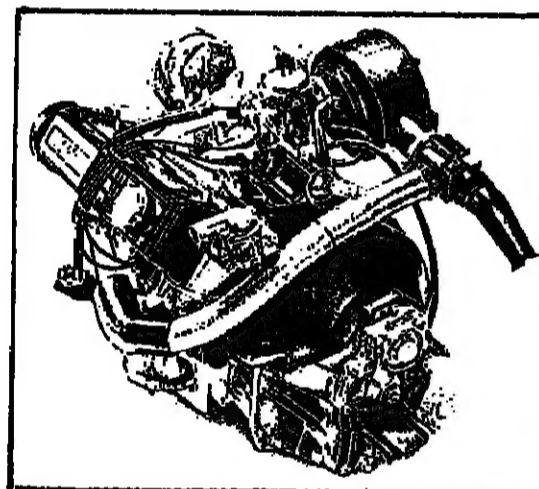
SAAB 99L 1973

Technically better, more economical, safest.

The SAAB 99 is the only model for which insurance is 15% cheaper, because it's a safer car.

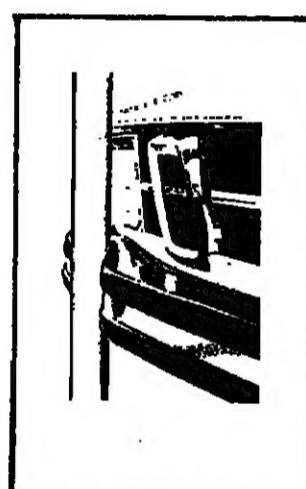


There is also a SAAB 99L four door model

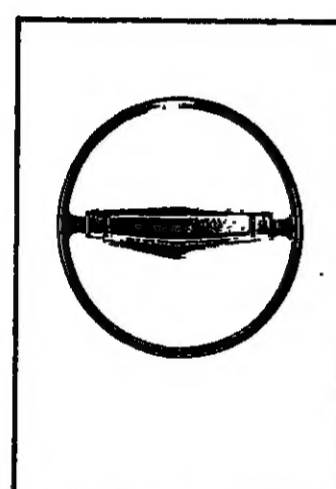


The SAAB 99 has a new 2.0 litre Swedish engine with an overload camshaft. It develops 98 HP DIN. This capacity gives it high acceleration, and ensures adequate power for overtaking.

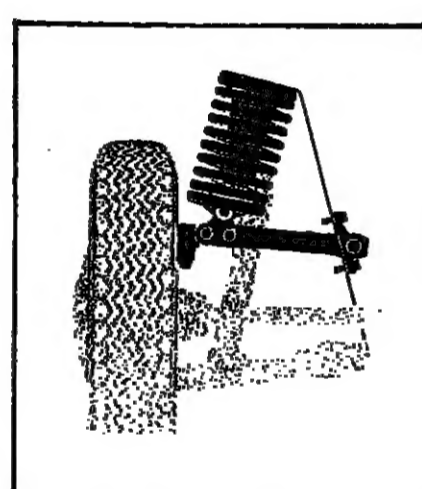
The modern conception of the SAAB engine ensures high running economy. The engine has been adapted for 84 octane petrol. The engine oil needs to be changed and routine maintenance carried out, every 10,000 kilometres. We can also supply the well known 1.85 litre engine, which has all the above advantages.



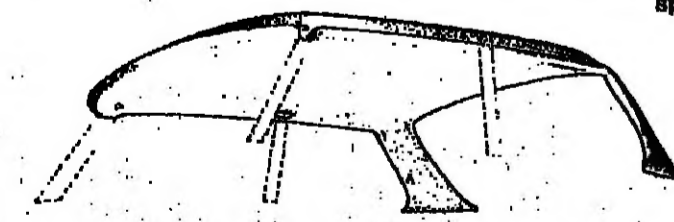
THE SAAB BUMPERS
This is the first car to meet the new American Safety Standards. The bumpers are made to absorb any shock received with the car travelling at 5 m.p.h. No damage will be caused to any part of the car. Both the front and rear bumpers are built to these special standards.



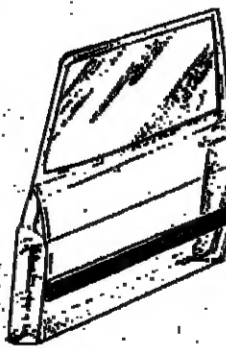
The SAAB 99, the safe car, has front-wheel drive. In this day and age, there is no need to explain how much this contributes to stability on curves and at higher speeds. With front wheel drive, the steering is stable and accurate, and it is easy to turn steering wheel and the steering wheel.



THE FRONT SPRINGS ARE MOUNTED ON THE AXLE
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DOUBLE ROOF
The double roof has a steel layer and a fiberglass reinforcing layer, which also serves to insulate the car. It guards the driver's head, and gives protection from the sun on very hot days. The roof is also reinforced at the sides, and is made to take shocks from below and from the side. One of Israel's well known automobile engineers had good reason to say: "If I have to be involved in an accident, I prefer to be in a Saab at the time."



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Truman receives memento from David Ben-Gurion during the Prime Minister's 1951 visit to the U.S. With them is Abba Eban, then Israel's Ambassador to Washington.

ISRAEL'S DEBT TO HARRY TRUMAN

Effect of immediate recognition of the State of Israel • President's fight with State Department • Concern for victims of Holocaust • Influence of Jewish confidants

By I. L. Kenen

WASHINGTON. — Harry Truman will go down in history as one of America's great Presidents for he was a man of decision and action. He will be remembered for the imaginative campaign to rebuild a war-devastated Europe, the rescue of Greece and Nato, the rescue of Greece and Turkey, the Berlin airlift, support for the U.N., Point Four for less-developed countries. And, on May 14, 1948, his dramatic recognition of the newly-born State of Israel.

Nothing exists unless it is recognized and all through that historic day, Israel was struggling for recognition by the international community. Even in the press section at the U.N., this writer was moving from cubicle to cubicle, urging correspondents to change the name "Palestine" to "Israel" in their dispatches.

Truman had fine eyesight. He was gifted with the vision to pierce through the immense fog of conflicting pressures and to rip aside misleading position papers. Like UNSCOP, he knew that Israel already existed, and that recognition of that reality was long overdue.

Eleven minutes after six p.m. four bells rang out in the press section. Pete Huss of the International News Service came rushing out with a bulletin: "The White House today announced *de facto* recognition of the Provisional Government of Israel."

We grabbed it from his hand and rushed into the great hall of the General Assembly, ran down the aisle to break the news to the astonished Jewish Agency delegation, which burst into an exultant cheer.

The Assembly had been debating a vague proposal to send a mediator to Palestine, and Arab diplomats were filibustering in curious self-deception that once the British Mandate ended at six p.m. the land would escheat to them. But now pandemonium broke loose and the furious Arab delegates berated the embarrassed U.S. delegation, which was taken completely by surprise.

The juridical significance of Truman's action became apparent next day when the new Israeli U.N. delegation went to the Security Council to charge that the Arab states were engaged in aggression. The Arabs were claiming that there was a civil war in Palestine. But now, the U.S. delegate, Senator Warren Austin, was addressing the Provisional Government of Israel, by name — no longer "Israel," as the British preferred to say — and, subscribing to our thesis, Austin was describing the conflict not as a civil war but as an aggression against a sovereign state by outside enemies.

Saving remnants
In the beginning, Truman was primarily concerned with saving the remnant of Jews in the concentration camps and he tried to put off a political decision on Palestine's future.

Thus, when American Zionists launched their campaign for the Wagner-Taft Jewish Commemorative Resolution in 1944, the then Senator Truman offered a lukewarm response: "My sympathy, of course, is with the Jewish People and I am of the opinion that a resolution, such as this, should be very circumspectly handled until we know exactly the way we are going and why. I don't want to throw any bricks to upset the apparent delegation, which burst into an exultant cheer."

So came the warnings and threats from all sides — from Britain's Attlee, Bevin and Bealey, from U.N. delegate Warren Austin, from the State Department's Loy Henderson, from Secretary of Defense Forrestal and his joint chiefs of staff.

I am willing to make the fight for a Jewish homeland in Palestine."

Later in 1945, when the resolution was up for Senate action, Truman let it be known that he was opposed to it, a statement which jarred the American Jewish Conference into a sad and critical reproach. Eight days after he was sworn in as President, Truman received Dr. Stephen S. Wise, co-chairman of the American Zionist Emergency Council, who came to appeal for support. Two days before, Secretary of State Stettinius had cautioned Truman against any commitment. But Truman then promised Wise to do everything possible to carry out the policy of the Roosevelt Administration.

This was the beginning of the long struggle to win the White House which the Zionists and the American Jewish Conference waged against a well-financed complex comprising the State Department, Pentagon, petroleum and missionary interests and the traditional British ally.

To this day, historians seem obsessed with the extent and power of the Jewish pressures, and they like to recall Truman's own testimony reaction. But what they overlook is the myriad of pressures and threats from diverse sources. The U.S. had to stand by its British ally, ready to fill the vacuum. It had to preserve Arab friendship, lest the Russians step in. It could not lose the oil nor afford to send American soldiers.

So came the warnings and threats from all sides — from Britain's Attlee, Bevin and Bealey, from U.N. delegate Warren Austin, from the State Department's Loy Henderson, from Secretary of Defense Forrestal and his joint chiefs of staff.

C.I.A. experts like Kermit Roosevelt, from missionaries like Garland Evans Hopkins, from Aramco's lobbyist Terry Duce. Truman was a blunt, quickly angered, sometimes irascible man, who often reacted perversely to pressures. If he was irritated by the Zionists, he liked the State Department even less.

'Striped pants'

He later wrote: "I was skeptical... of the views and attitudes assumed by the 'striped pants' boys... it seemed to me that they did not care enough about what happened to the thousands of displaced persons who were involved against any commitment. But Truman then promised Wise to do everything possible to carry out the policy of the Roosevelt Administration. This was the beginning of the long struggle to win the White House which the Zionists and the American Jewish Conference waged against a well-financed complex comprising the State Department, Pentagon, petroleum and missionary interests and the traditional British ally.

Immediately after the war ended, Truman sent Dean Earl G. Harrison of Pennsylvania's Law School to investigate the plight of the Jews in the D.P. camps. He was deeply moved by Harrison's shocking report and he urged the British to accept the recommendation of the Jewish Agency that 100,000 be admitted to Palestine without delay.

The British countered by insisting that the U.S. join them in a new inquiry by the Anglo-American Committee. That body unanimously recommended the admission of the 100,000, but the British again countered, this time involving the U.S. in the Grady-Morrison search for a political solution.

Truman became embittered by (Continued on Page Four)

On Monday, January 1, Britain, Ireland and Denmark officially become members of the Common Market. In forthcoming negotiations with the nine-nation E.E.C., Israel has some important decisions to make, writes Israel Gal-Edd.

As the time approached for the special preferential agreements already made with countries in the area, it should try to make an agreement with all the countries of the Mediterranean Basin, including Egypt, which will lead to free trade with the region.

It would be optimistic at this stage to assume that this means free trade between Israel and Egypt. It doesn't: It means free trade between Egypt and the Common Market and between Israel and the Common Market. And as long as the present political situation lasts, Egypt would certainly take good care to ensure that Israel goods did not — and from that moment, our exports will have a tougher job competing with them than they do at present. And until we can get free entry for our goods into the Common Market countries, any further improvement for the United Kingdom means a worsening of our competitive position.

Secondly, although the U.K. tariff on Israeli goods has been frozen for a year, we cannot wait until the end of 1973 to decide what we are going to do if our products, which now carry a very low British tariff, suddenly have to face higher duties, both for industrial and agricultural imports.

The system of reference prices has been tiresome, not so much because it causes difficulties in fixing prices, but because it is a great administrative headache; and that headache is going to be worse than ever with three new countries — Ireland and Denmark as well as Britain — adopting the system. And they are introducing it almost immediately, in February 1973, so that our Citrus Marketing Board has very little time left to decide on how it is going to deal with this added burden.

Some six months ago, the Anglo-Israel Chamber of Commerce in London published an excellent brochure on the effects their tariffs over a specified period. In 1967 the GATT members completed the so-called Kennedy Round of tariff negotiations, under which the developed countries agreed to reduce their tariffs on industrial products by 30 per cent over a period of five years. The less developed countries were not required to give such a blanket undertaking, but were asked to indicate specific items on which they could limit or reduce tariffs. The new U.S. initiative is designed to take the liberalization of trade between the major trade blocs one stage further. Indirectly, it will also benefit the less developed countries, because under the "most favoured nation" principle any concessions on tariffs as between the major countries will apply to all GATT members.

This initiative links up with severe U.S. criticism of the Community's expansionist trade plans for the Mediterranean area. The U.S. objects most strongly to Israel (and other countries in a similar position) granting better import conditions to the enlarged Community than it does to U.S. exports. It is the U.S. contention that it would be better if, instead of what it calls "reverse preferences" operating between countries like Israel and the Common Market and excluding the United States, it would be better for everybody if GATT were to aim at an overall reduction of tariffs among the developed countries, with different timetables operating in the developing countries. The U.S. has already declared as a matter of policy that it will not extend unilateral preferences to any developing country — and that includes Israel — which has granted reverse preferences to the European Economic Community.

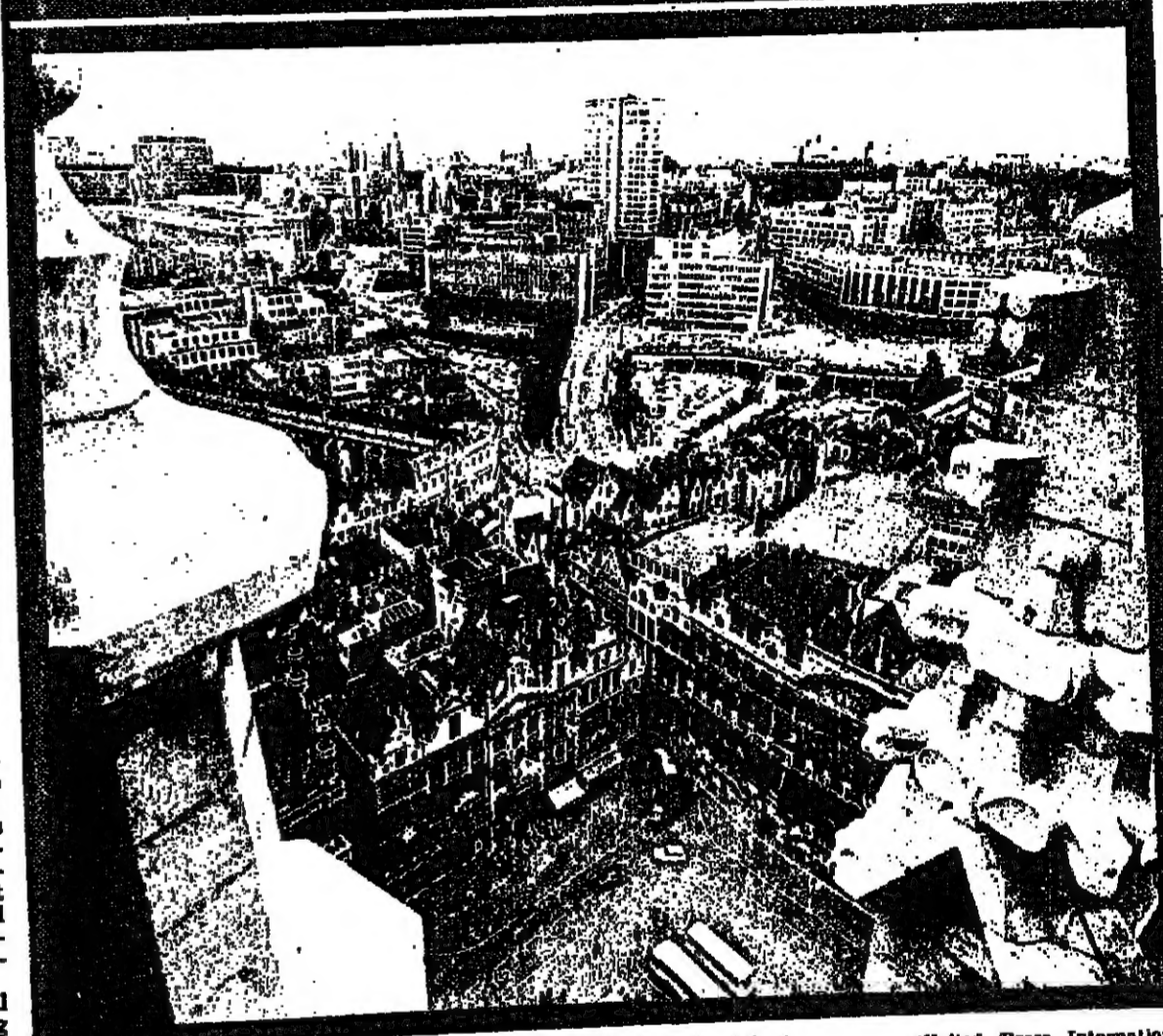
As part of its "global Mediterranean policy," the E.E.C. has already proposed that tariffs on industrial goods from Israel and Spain into the Market will be reduced to zero by 1977, roughly at the same time as those from the U.K. In return, Israel and Spain will be expected to accept many goods from Europe, especially industrial imports.

The E.E.C. Council of Ministers feels that Israel and countries like her may not have reached a sufficiently advanced stage of industrial development to stand up to this form of competition as early as 1977 and have therefore suggested that some products could continue to receive protection until 1980, and a very small proportion — between 5 and 10 per cent — until as late as 1985.

This proposal raises an extremely difficult problem for us. On the one hand, our industry and agriculture want to get their goods into Europe on the best competitive terms and, eventually, duty free. But that can only be achieved on a basis of reciprocity. Our Minister of Commerce and Industry has decided on a gradual reduction of tariffs which, by January 1 1976, will mean that imports bear duties ranging, with a very limited number of exceptions, between 15 per cent and 25 per cent. This plan can be altered, both as to rates and as to time, if the Minister feels that the country's development requires it; but this discretion will go if a formal undertaking is given to the Common Market as the price for concessions there.

During the coming months, therefore, Israel's industry and agriculture, and those who represent them in international negotiations, will have to help decide what concessions Israel is prepared to make in order to match the ability of competitors to meet foreign competition here at home with the desire of would-be exporters to be able to compete in Europe.

ISRAEL AND THE NINE



View of new and old buildings in Brussels, the 'capital' of the Mart. (United Press International)

Years before the three new members signed their Treaties of Accession, the Common Market had made a partial preferential agreement, in almost precisely similar terms, with Israel and Spain. Most of Israel's industrial products were to enter Europe at a tariff 50 per cent lower than that paid by other non-Market countries or countries with which the Market had no special arrangements. On our agricultural goods, the reduction was to be 40 per cent, and some important items — mainly in the chemical and textile fields — were excluded from the agreement altogether.

These agreements with Israel and Spain were made at a time when the E.E.C. was considering an arrangement whereby all "developing" countries would be permitted, without undertaking any reciprocal obligations, to export their industrial goods into Europe free of duty. The arrangement included a quota system limiting the quantity of goods allowed into Common Market countries and safeguards to protect their producers against the danger of over-importation.

The special agreements with Israel and Spain had made no such quantitative limitations. On the other hand, both countries had undertaken to give preferential customs treatment to Common Market goods. This meant that, for the first time, Israel was undertaking, in an international treaty, to reduce the protection of her local market.

When the general preferential arrangement with the developing countries was being hammered out, Israel requested that she too should benefit from it, but the request was refused on the ground that her needs were met by the special agreement she had only recently signed.

Both Israel and Spain would like to see their special agreements extended gradually to provide for the eventual entry of their products into the Common Market area free of all duties. They, in return, would be prepared to liberalize their import policy in favour of Common Market countries. The decision to wait for a year before considering changes in United Kingdom tariffs on Israeli and Spanish goods has given the E.E.C. a good excuse for deferring action on the applications of the two countries for an extension of their special agreements with the Community as a whole. Thus 1973 will be used by the expanded Common Market — the Nine — and by Israel and Spain for a further exploration of what their trade relations are going to be from 1974 onwards.

Any new agreements that may be reached will come within the context of what the E.E.C. calls the "global Mediterranean policy." The Community has decided that

manage to infiltrate under a free trade arrangement. However, any economic agreements of this nature reached by the Community with the Arab countries and with Israel could not but have indirect political implications.

But this is speculation about the future. All we have at present is a partial preference agreement which the Community may agree to alter within the framework of a general agreement which it may conclude, some of which may not, for either economic or political reasons, be all that anxious to come to any agreement of the kind.

It is against this background that we need to look at the implications for Israel of what is happening between the United Kingdom and the Common Market.

On January 1, U.K. goods will begin to enter the Common Market on preferential terms — that is to say, on better terms than they have enjoyed until now

Take citrus. Britain's tariff on Israeli oranges is 5 per cent. The Common Market tariff in the winter season — the most important for us — is 20 per cent, on which, under our preferential agreement, we get a reduction of 40 per cent. So we are at present paying a 12 per cent tariff on our citrus in Europe.

What is going to happen to Israeli citrus in the United Kingdom in 1974? Is it going to have to pay, instead of the present 5 per cent, something nearer 12 per cent? Or are we going to be able to reach an understanding with the enlarged Community on the reduction of the 12 per cent to something approaching 5 per cent?

Furthermore, it must be remembered that on citrus, as on other agricultural products, the Common Market imposes not only customs duties, but a system of levies known as "reference prices," designed to help local producers by ensuring that imported products do not enter the Market below a minimum price.

on Israel trade of Britain's entry into the Community. It summed them up as:

Lower tariffs on most non-food items shipped to Britain, but a greater vulnerability to competition from Community sources; higher tariffs on most food items, particularly orange and to a lesser extent grapefruit, a critical threat to exports of fresh oranges; tariffs and other barriers on cotton fabric; and tariff changes on important raw and semi-manufactured materials, with bromine and plywood being affected unfavourably.

All the countries we have been talking about — the Nine, Spain, Israel and Egypt — are members of GATT, the General Agreement on Tariffs and Trade, which is a multinational organization whose aim is to remove restrictions on international trade such as customs duties and administrative red tape.

The United States is now pressing the Common Market for a meeting to discuss a reduction by the major countries of all

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NEW! UP TO SE-CC



Evidence was given recently at sessions of the Knesset Public Services Committee that the standard of physical fitness of the average Israeli is appallingly low, and that many people are dying

prematurely of heart diseases and stroke because of lack of exercise. PHILIP GILLON investigates why the country has fallen so far below the minimum standard of physical training to maintain health.

THE LABBY ISRAELI

WRITING in "Athletic Asia, Mr. X Venkateswarin, of Madras, commented sadly: "The over-civilization of modern man has made him more soft than ever before, causing the deterioration of health and performance. There have been indications that this consequent deterioration will increase with more scientific and technological developments. In spite of these deteriorating trends, the modern athlete has been consistently and continually breaking the year-to-year records of physical performance."

This paradox of national fitness declines while super-sportmen break records through more and more specialized training is very apparent in Israel, although our sportsmen have a long way to go before they reach international standards. The main problem is not with them, however, but with the bulk of the population. The Institute of Applied Social Services and the Communications Institute of the Hebrew University found in 1970 that, in the urban population above 18 years of age, only three per cent are consistently physically active at least one week. Thirteen per cent are active for several months and the indulgence in no activity at all, are active once a month. Eighty-four per cent of Israelis never engage in any kind of physical activity at all.

This life style would not matter if it did not involve a death style, attendance at many unnecessary or premature funerals. Professor Jack Medalie, of Tel Aviv University, who headed a study of atherosclerosis in 10,000 civil servants, told the Knesset Public Services Committee that one of the main causes of these diseases, Israel's Number One Killer, is lack of physical exercise. Dr. Jan Kellerman, Head of the Institute for the Rehabilitation of Sufferers from Heart Disease at Sheba Hospital, reported that many of the people who are doing exercises with him never had exercise of any kind before they were afflicted.

He also conducted a study in the kibbutzim, and discovered that kibbutz, with push-button agriculture and many members working in factories or services, even kibbutznikim are doing no physical work.

"8 0 3 age"
 "We live in what has been called the 8-0-3 age," says Dr. Hillel Ruskin, Director of the Physical Education Department of the Hebrew University of Jerusalem, and a consultant to the Sports Authority: "Come to work at eight, do nothing, go home at three. The other side, leisure, is not much better — you can say it's 3-0-3: get home at three, do nothing, return to work at eight next morning."

When the late President John Kennedy received a frightening report about the incredibly high number of recruits who were rejected in the U.S. as CS, it emerged that the Israeli picture was not much better. In the Army, standards improve considerably, only to drop sharply after the recruits finish their service.

"Unfortunately," says Dr. Ruskin, "you can't store up physical fitness in a sort of bank. It can't be accumulated. If you keep fit for four, then let it go for four months, then let it go for four, that eight months won't help you, except you can get fit quicker when you resume physical activity. This is what happens to many of our students, who are obliged to attend physical education courses while here, then leave off all such activity in the summer. In order to maintain health in adult life, Dr. Ruskin says, an

adult must engage in at least 1 1/2 hours of strenuous activity a week. He can get this by walking, running, swimming or playing some suitable game.

He blames Israel's softness on a lack of athletic tradition. A sabra, he notes that his grandfather never left the heder where he studied: to this day, religious schools cut down on the two hours physical education prescribed in order to add hours to the study of Talmud. When I point out that many religious children get considerable exercise throwing stones on the Sabbath, Dr. Ruskin is not impressed; he does not consider that this contributes to real fitness. Nor does he attach the slightest value to the physical effort involved in washing stone floors, carrying baskets of stores up several flights of steps and containers of trash down them. It has to be genuine sport or some allied form of activity.

He emphasizes that the real trouble is the lack of a physical culture tradition in Israel. Japan is far and away the best among all countries in this regard: Judo, karate, gymnastics, swimming and all kinds of sporting activity are a vital part of the culture. Australians, New Zealanders, Scandinavians, Swiss, Americans, and the whites of South Africa are all participant-sport minded: the Dutch, Germans and Belgians are coming up fast. Eastern European countries are becoming fanatical about physical activity for all. Way down at the bottom of the list comes Israel.

Team sports
 Dr. Ruskin has a thing about competitive sport. First of all, he deplores the fact that only one per cent of the population engages in sport at all, as the result of the excessive over-concentration for many years on football, basketball and handball. These are games for a handful of fit young men up to the age of 30. (In recent years, more girls have started to play basketball and handball.) Dr. Ruskin even questions whether super-competitive sport makes for fitness, and claims that many star



Dr. Hillel Ruskin: lack of physical culture tradition.

performers, according to Dr. Beharav, the physiologist, are to a certain degree almost invalids when they quit, because of excessive specialization.

In any event, he claims, the whole idea of a handful of stars playing while scores of thousands howl for action against opponents and the referee is psychologically and socially bad for the population. They leave the arena full of unclassified aggressions, to push their way in queues and otherwise to give vent to their unsporing feelings. He ridicules any sugges-

tion of sublimation of aggression through yelling on the stands. I challenge his views. It seems to me that where super-sportmen are at the top of a sporting pyramid, in which everybody in the nation is a participant as well as a spectator, high-level competition stimulates excitement and greater participation. Granted that watching football is no substitute for playing, it can be a valuable addition. For instance, in a sport-playing country like Australia, the intense competition throws up the stars like Laver, Gould and Bradman, without reducing the number of Australians who are playing tennis or cricket, or swimming, every weekend. He concedes dubiously and reluctantly that under certain circumstances competitive sport may be permissible, but emphasizes that in Israel it does more harm than good. "Here it does not inspire a desire to imitate, only to shout and throw things. And there is the question of the allocation of budgets and the use of facilities. Stars need daily hours of coaching, intensive use of what facilities are available. They have to have coaches and subsidies to cover time off from work spent in training and playing. When I began this job at the University in 1957 with a budget of IL60,000, I had to choose between developing two or three national teams, or spreading the money as widely as I could. I chose the latter. Many of our people play for other clubs. Good luck to them. I'm satisfied because we get 10,000 students playing some sport each week. We have 14 representative teams — that's more important than winning a national league."

School programmes
 The position in the schools is improving slowly. Until now, children were supposed to have only two hours physical training per week. The Ministry of Education decided last year to add a third class a week for fourth-grade pupils up to the age of 30. (In recent years, more girls have started to play basketball and handball.) Dr. Ruskin even questions whether super-competitive sport makes for fitness, and claims that many star

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Little free time
 Mr. Oren agrees with Dr. Ruskin that something is wrong in the State of Israel. "The average Israeli gets very little holiday or free time. And he generally likes to spend it eating steaks or lying down."

On the other hand, he points out, there is a tradition of hiking and bathing in the sea, and Lake Kinneret, which results in thousands of people getting healthy exercise. He cites the Kinneret swim, the Mount Tabor race, the three-day march, the Negev march, all of which attract tens of thousands. The trouble is that participation in such events is spasmodic; once this

has to be raised to 120-150 if the activity is to be of benefit.

Sports like tennis, badminton, beach ping-pong, paddle tennis (called "pongria" in Israel), golf, and swimming are all good. Some of these require expensive facilities, others can be set up cheaply. Beach ping-pong, so loathed by the deck-chair brigade, is heartily approved of by Dr. Ruskin, although he agrees that it should be played in some sort of reservation.

The aim of TSEBER is to provide basic facilities for sporting activity of these kinds on beaches and in parks and forests. Strolling languidly among the trees is not enough, although vigorous walking can be. Swimming is excellent, but the season is too short.

One great blessing, says Dr. Ruskin, is that Hapoel, the strongest sports organization, is now thinking in terms of sports centres for workers, on the lines of the country clubs, which are

excellent in their way, but too highly priced.

Yariv Oren, Director of the Sports Authority, agrees with Dr. Ruskin's analysis of the factual position, but he is optimistic that a change is taking place in Israeli attitudes. With growing leisure and affluence, there is an appreciation of the need for participation sports for all ages and both sexes.

"I remember going to a mayor of a certain town a few years ago and urging him to participate with the Ministry of Education in having playing fields next to the school. We wanted to do it on a pound for pound basis. He told me that, if I thought sport was good, he had no objection to my going ahead, but he wasn't going to waste any money on my ideas. Today, the local authorities are pressing us to join them in providing facilities."

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they are over, people go back to horizontal forms of leisure. The aim has to be to give people regular exercise, in winter as well as summer.

Mr. Oren points out that the Sports Authority only has limited powers: it can promote, stimulate, do research, train manpower. It has to work through the existing sports organizations and the local authorities. But, he says optimistically, there has been a great change in attitude — the sporting bodies are aware of the importance of participation in sport as compared to only watching it.

"Mind you, don't be unfair to them, the existing organizations have done a great job. We don't have only the national leagues, there are thousands of people all over the country playing football, basketball and other games every week, through Hapoel, Maccabi, Betar. Of course, I'm not satisfied that enough has been done, but we have to give credit where credit is due."

I recall the opposition of the Sporting Establishment at one time to tennis as an alleged "snob" sport, as compared to soccer, a team game.

Tennis' popularity
 "Agreed, but now you have tennis all over the country. Hapoel is pushing it hard. An Anglo-Saxon kibbutz, Teora, started tennis, and all the kibbutzim are taking it up. There is a status symbol, in a good way, in the white clothes and so on. I attach great importance to the decision of Hapoel to set up three workers' sports centres, the equivalent of the country clubs. As far as swimming pools are concerned, the country is not badly off."

Money for sport comes from Sportoto. Mr. Oren sits on the Facilities Committee of the Betting Council which decides on the use of these funds, and he is emphasizing participation in sport as compared to watching it.

Like Dr. Ruskin, Mr. Oren is no great believer in the glories of intensely competitive, high-level sport. Nevertheless, I press him to explain why Israel does so badly in international competitions. Other small countries have produced Olympic champions, Africans have come out of remote villages to break world records. Does he subscribe to the theory that blacks have special anthropometric and biochemical attributes, different enzymes in the muscles, which make them excel in sprints, jumps and marathons? Do Israelis lack the physical qualities that champions need?

He is convinced that the biological theory is unsound, and believes that the answer lies in social conditions. An African society rewards a star like Kellano with adulation and all kinds of tangible rewards. Anybody concentrating on sport and excessive training in Israel has to make great sacrifices to do so: he has no future after his sporting life ends. Few people are prepared to do this. He points out that boxing reflected the social patterns of the United States — Jews, Irish, Italians, blacks, successively fought their way out of the slums to the top.

He thinks the gloomy situation we have been reviewing will improve quickly.

"I'm optimistic because I think everyone understands this now. Make Israelis active, not passive. That's our watchword. We all agree that participation in such events is spasmodic; once this



Yariv Oren: decries spasmodic participation.

Generation gaps or Lord of the Flies

To the Jerusalem Post Literary Editor:
 Sir, — In his review of "Benimilhamah Veshalom" ("In War and Peace," Tel Aviv, Defense Ministry Publishing House) which I edited and to which I wrote an introduction (your issue of November 3), Moshe Kohn takes issue with a number of points raised in my introduction. This booklet contains a number of essays prepared from talks delivered at three memorial gatherings for fallen soldiers shortly after the cease-fire took effect in 1970. The speakers were: Shai Ron, David Uzan, and Nimrod Rivlin, all three of whose families are personally known to me — which partially explains my involvement in the editing of the essays.

The three main points Kohn raises as objections are: the proper attitude of adults to youth, the centrality of the Arab question as a moral issue, and the desirability of using a three-generational paradigm to distinguish value differences in Israel society. What Kohn regards as the precursor of the "Lord of the Flies," I see as respectful conversation between adults and youth, the fundamental prerequisite of which is a willingness to be changed by what the other person says.

What he regards as an unworthy moral preoccupation, I see as a necessary tragedy and perhaps ultimately a morally redeeming one — the legitimate rights of the Arab; what he regards as empty sentimentalization, I find as useful distinctions between the values of various generations in Israel. For those who care to read in full what I wrote that sparked Kohn's ire, a copy of the book can be obtained from the Defense Ministry's Soldiers Memorial Department (Hamahlakha Lehantzahat Mahayal, Miarad Habitahon, Hakiryat, Tel Aviv).

As for the material having been published elsewhere, the reality is that the original sources for all the essays were the three memorial conferences I have mentioned. Due to unavoidable delays in printing at the Defense Ministry, as well as pressures by those at "Shdomot" to publish the material, some of it was published there first. Their editorial board regarded the material as being of great importance to their readers, an evaluation borne out by the great interest in "Benimilhamah Veshalom" since it was published.

Great courage
 It took enormous courage for the parents and the speakers to confront the issues frankly in the context of those memorial conferences. Consequently, those evocative and controversial essays are unique and I think incomparable. I personally feel honored to have had something to do with publishing them. I can think of no other country where bereaved parents of fallen soldiers would arrange a conference to discuss agonizing and morally relevant questions such as our relationship with our land, our fundamental cultural values, and our tragic encounter with the Arabs. It was in the light of the memorial context, especially relating to the last issue, that I wrote, "Perhaps in the very inner struggle, in the very leaving of the question open, in the very recognition of the tragedy of the situation, we each do re-own our title to this land." These are words Kohn finds pathetic. In this morally ambiguous world in which we live, is it pathetic to praise people such as some of the ones we find in the pages of "Benimilhamah Veshalom"? The really pathetic ones it seems to me, are those who cling desperately to an absolute moral certainty, as did some of the speakers at the conferences with whom I took strong issue. Kohn certainly has a right to prefer the attitudes of some of the speakers at the conferences to mine, but by implication, to challenge the right of bereaved parents of fallen soldiers to hold conferences about

the things that are important to them, or the Defense Ministry to publish a record of the proceedings, or my right to record my disagreement with some of the speakers seems exiguous.

Kohn asks: Why do we need another collection of essays? There are many such books that have been published since the Six Day War, particularly books in memory of fallen soldiers. Enough talk like that of "Shah Lohannim" ("The Seventh Day"), he argues.

The point that Kohn doesn't seem to be willing to acknowledge (and in my opinion he did notice, none the less, otherwise he would not have devoted seven columns to discussing it) is that this collection of essays constitutes a social document of prime importance. As such it is unique.

This particular collection of essays and speeches, given, not by chance in my opinion, in conferences in which we remembered our dead, represents the humanitarian and national attitudes and values of the three generations presently living in this country. And all from the representatives of one of these generations — the middle one, the second generation, or as I call them, the generation of the fathers.

We see the beginning of a change in values as described by their fathers among the very youngest of the young — the generation of today's soldiers or — as I call them — the generation of the sons.

Are we to play the role of ostrich? — to refuse to see what exists? Will we thereby prevent it from being? Or perhaps we should look into our own existing attitudes as parents and grandparents that have served us for several decades now and see that perhaps they are inappropriate to our situation.

EUGENE WEINER

What is pathetic
 I do not believe it is "pathetic to praise people who insist on engaging in the moral struggle." I do believe it is pathetic to say that "perhaps in the very inner struggle, in the very leaving of the question open, in the very recognition of the tragedy of the situation, we each do renew our title to this land." I believe that one engages in a moral struggle for the purpose of arriving, sooner or later, at ways of acting on one's convictions, not

for the purpose of indulging oneself in the exquisite pain of moral self-torture and winning a Tendersoul medal. Therefore, I believe that parents, teachers, leaders and editors who, five years later, encourage and foster the "dialogue culture" for its own sake and not for the purpose of finding more or less immediate "commandments" to observe, action to perform — in order to give living meaning to moral engagement — are misguided and misleading, are knowingly or unknowingly acting as precursor of the Lord of the Flies. To be a teacher or parent or youth leader with a set of values and a way of action to transmit does not necessarily make one, as Dr. Weiner has said, a pathetically desperate clinger to an absolute moral certainty.

I do not propose that we play ostrich and refuse to see what exists. I do submit that this booklet in the form in which it has been presented at this time, and especially Dr. Weiner's Introduction, do not help us to see anything new except that Dr. Weiner has certain shortcomings as an editor and teacher.

Tendersoul
 Dr. Weiner says that I regard the question of "the legitimate rights of the Arabs" as "an unworthy moral preoccupation." Nowhere in my review did I say or even imply this. All I did, a little too sharply perhaps, was to wonder whether "the only question to ask in order to qualify as a Tendersoul or Bright-head is the question about the rights of the Arabs." What place I believe

PASSING ON THE KNOWLEDGE

By Ephraim Kishon

"Daddy!"
 That's how my children address me as a rule. This time it was Amir standing in the doorway, clutching a garishly-colored album of the wonders of the world and Spiegler to paste it on.

"Daddy," my blue-eyed boy wonder says to me, "the earth revolves round the sun?"
 "Yes," Daddy replies. "Of course."

"How do you know?"
 "That's the influence of Apollo, I guess. The bright kid is set to conquer the solar system. Good for you, my boy."

"Everybody knows that," I explain patiently. "We learned it at school."

"What did you learn?"
 My brain changes to low gear. As a matter of fact, what was it that had taught us at school? All I remember is the incontrovertible fact that our physics teacher wore a bow tie and would sometimes talk for minutes on end with his eyes closed. He had buck teeth. We called him "Horse." If I'm not mistaken, I'll have to check up on that some time.

"So how do you know?"
 "Don't be idiotic!" I chide my son. "There are thousands of proofs! If the sun revolved round us, they'd call it the 'Earth System' and not the Solar..."

I can see that Amir is already pondering the Spiegler System. I'll have to show the kid some tangible proof before he gets some funny ideas. After all, he is a redhead.

"Look," I say, taking a white rubber eraser from my desk, "let's say this is the moon and this box of thumbtacks is the earth..."

The desk lamp naturally becomes the sun. With an elegant movement, Daddy revolves the eraser and the tacks round the light, slowly-slowly, round and round...

"See the shadow, little black-head? When the eraser is exactly in the middle, the box is completely in the shadow..."

"Oh yeah?" my son comments. "It's also in the shadow if you turn the lamp and the box stays put."

"This is too silly for words. Concentrate, for goodness sake will you!" I shout at the boy. "If the lamp revolved, the shadow would move completely to one side."

And, indeed, the plug flies out of the wall socket and there he darkness. I bend down and all the thumbtacks of the universe scatter on the floor, because of centrifugal force, damn it.

"You were a bum and you still are one!"

One of his socks is always hanging down his leg, I've never in my life seen such an untidy kid! While collecting the materials from the floor, I rake up the memory of Mr. Galileo Galilei, who discovered this thing at the court of the king or some place. I clearly remember this from the Cameri Theatre show — Zalman Levinsky played the brilliant scientist and heroically withstood the Chief Inquisitor, who was Abraham Ronay. There were lots of stairs on the stage. I step up to the window and glance heavenwards. Maybe something is moving up there. But no, it's overcast.

"Go back to your room," I order my son, "and think out your stupid question again!"

Amir is offended and dashes down to his room. I pounce on the encyclopaedia: Copernicus — copyright — Copernicus, Nicolaus German astronomer (1473-1543). They ramble on about him for half a page, but there's no possible explanation about the re-

volutions. Seems the encyclopaedia editors couldn't remember anything either. I saunter in to my son, quite casually, and place my hot palm on his burning brow.

"Well, satisfied now?"
 "No," says the ignoramus. "Dad, you haven't got the faintest idea. That is, I haven't got the faintest idea! The nerve of the brat! I raise my voice to quote Zalman Levinsky: 'Remember what Galileo said before his judges? And yet it does revolve!'"

"OK, so it revolves," my son admitted, "but not round the sun."
 "Then round what? Round my grandpa?"

Cold sweat drips down my back. My whole parental prestige is at stake.

"Wait, that's the telephone," I

about quickly and hurry away. In a dark corner of the living room I clandestinely dial Bruno, who is a biochemist or something at Rehovot.

"Listen," I whisper into the receiver, "how do we know that the earth revolves round the sun?"

For a while there is silence. Then Bruno asks me in a whisper, why am I whispering? I say "I'm hoarse, come on, why does it revolve, well?"

"That's what they taught us at school," the dubious biochemist stutters, "I think the four seasons prove it... especially summer."

"Oh yeah," I scoff. "You'll get the same seasons if the lamp revolves and the box remains stationary."

"Wait, that's the telephone," I

once studied law. She remembers something about Foucault's Pendulum from her physics lessons. They suspended it from a church tower somewhere and the moving vessel drew lines on the sand spread on the floor or something. I begin to sympathize with the Inquisition. There's that upstart with burning eyes, yelling at his betters! Yet it does revolve? How do you know sir? I can feel it in my bones. Like hell you can! And Foucault, too, was just a lousy French cop. What's going on here?

I crawl back to my study and return to my routine work. Where is that eraser?

"Daddy!"

Redhead is in the doorway.

"Well," he says, "so what's revolving?"

A deep weariness descends on



me. My back hurts something awful. You can't go on fighting all your life.

"Everything revolves," I mumble. "What do you care?"

"You mean the sun revolves?"

"There's still some argument about that. Everything is possible nowadays. We'll see."

I look at the bright kid and roar at him at the top of my lungs:

"Pull up your socks!"

Hum.

Translated by Yohanan Goldmann
 By arrangement with "Ma'arot"

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1973



Some of the most important events of the year, in photographs from *The Post's* archives.

Immigrants from the Soviet Union. More than 80,000 arrived in Israel during the course of 1972. (Rubinger)

The big stories of '72



Prime Minister Golda Meir and President Richard Nixon share a meal at the White House. (Rubinger)



IRELAND

The Irish Republican Army continued to wage terrorist war against British Protestant rule in Northern Ireland, with heavy casualties on both sides. Photo shows Catholic youths stoning armoured car in Londonderry. (Camera Press)



VIETNAM

After talks between Dr. Henry Kissinger and Le Duc Tho, above, broke off, the U.S. resumed heavy bombing of North Vietnam earlier this month. American ground troops no longer are engaged in the fighting in South Vietnam; the burden in the ground war now falls entirely on the Army of the Republic of South Vietnam (right). (Agence France Press, Camera Press)



DOUBLE WEDDING

Hanoch and Miriam Langer, barred from marriage by the Rabbinate on grounds of mamzerut for six years, with mates after double wedding in Tel Aviv. Special court, polled by Chief Rabbi Shlomo Goren, enabled the couples to be married. (Yossi Roth)



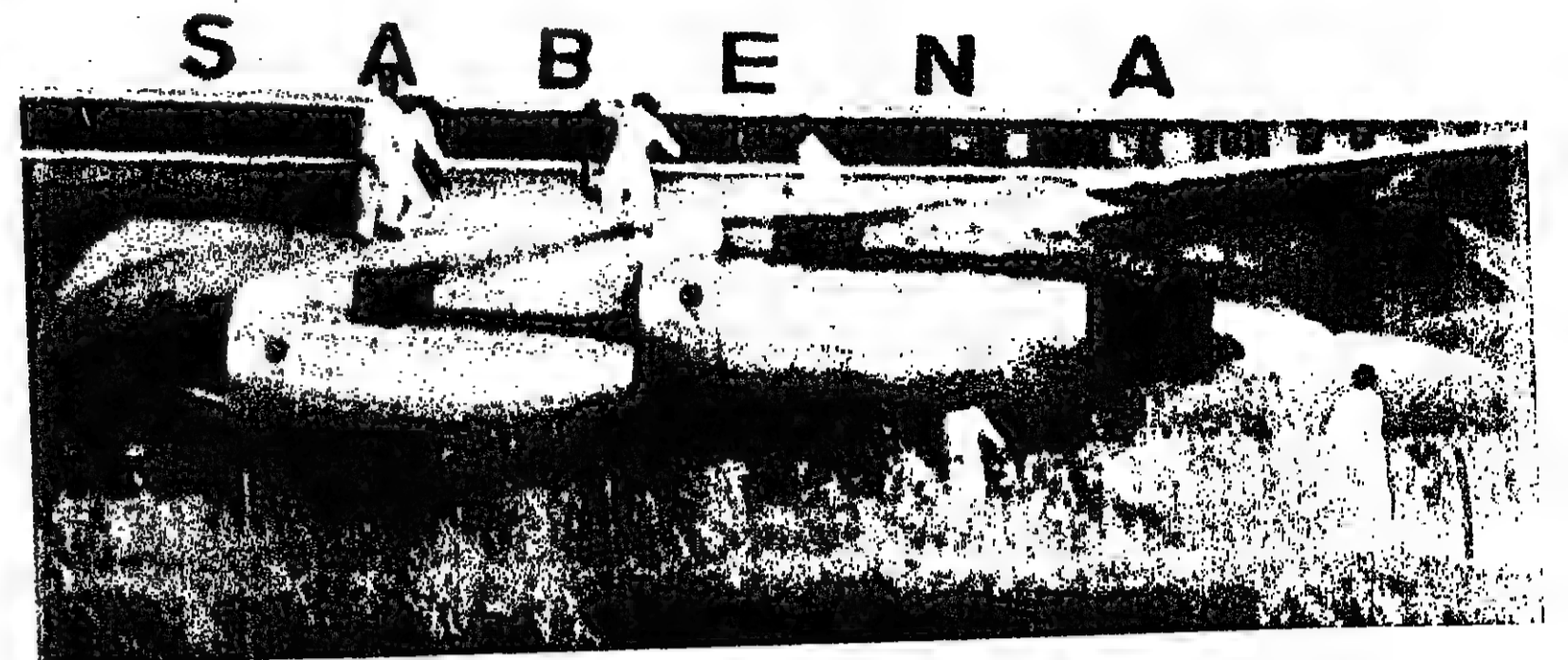
UGANDA

Some of the Asians expelled by Uganda President Idi Amin arrive in London. Amin also moved close to the Arabs, broke relations with Israel and expelled all Israelis from his country. (AP)



RAIDS INTO LEBANON

I.D.F. soldiers in action during one of major sweeps into southern Lebanon this year. The action, in February and September, hit terrorist bases and supply depots. (AP)



TERROR AT LOD

Israeli troops, disguised as mechanics, storm hijacked Sabena plane at Lod Airport in April (above). At right is Japanese terrorist Kozo Okamoto, sentenced to life for his role in the airport massacre of 26 persons in May. (Rubinger, Heta)



MURDER IN MUNICH

Moving scene at the funeral in Israel of the murdered Israeli Olympic athletes murdered in Munich (left). Below is one of the hooded Arab terrorists, at the time they were holding Israeli captive at the Olympic Village. (APPA, AP)



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A GOOD CAR FROM A GOOD HOME

The difficult shift away from autocracy

We must accept, and respect, every other human being — and as he is, not as he could be or as we would like him to be," said Mr. Melech Omri.

This drew from Mr. Omri a low-keyed response that I identified vaguely — vaguely because of its uncommon optimism — as politeness and tolerance. "If you ask a number of people which they believe must come first — our respect for someone, or some change in his behaviour which will merit our respect — 80 per cent of them will say that first he must change his behaviour," he said. "But quite the contrary is necessary. First we must show him respect, since he is a human being just as we are. Then we can win his confidence, and may even cause him to change."

Such an approach would be reasonable in some nice old gentleman murmuring away to himself in philosophical seclusion. But I was talking to Mr. Omri in his office at the Institute for Training and Productivity in the Building Trades, of which he is director; this is a public company (with an annual budget of IL2.5 million) under the joint auspices of the Ministry of Labour, the Histadrut, Solel Boneh, and the Contractors' Association, and the Omri's Association.

Mr. Omri is a Lieutenant-Colonel (res.) in the Infantry; his biblical-sounding name comes from his Haganah codename. He was a combat officer with the British Army; and in this country's foreign service, the first representative to Uganda before official diplomatic relations were established.

He was meeting me in another capacity entirely: as Chairman of the Association for the Betterment of Human Relations, a worth while goal if there ever was one. It was founded here in 1968 by a number of Israelis in all walks of life who had heard, and been deeply impressed by, seminars given here by the late Professor Rudolph Dreikurs, an educator, psychologist, philosopher, and pupil of Alfred Adler, Professor Dreikurs, who visited Israel often until his death eight months ago, wrote a number of books on human behaviour and his belief in "a new democratic tradition" which have been translated into Hebrew.

Free choice

So far, the abstract — if unarguable — background. What are we supposed to do about it? First, we need to it that attitudes between people are based on mutual respect; and second, develop relationships based on free choice.

Practical business

"It's in a very practical business," Mr. Omri said me at the outset, "and if I didn't see the results of all this, I wouldn't spend five minutes on it." Instead, he had a small number of devoted associates have spent time and effort establishing their movement and trying to disseminate their ideas to a wider public. "Not that this is so revolutionary, or anything but one of many paths to the same goal. Some people have always used the right methods instinctively — we all know teachers who are able to deal with children without imposing their will. What we want to do is formulate techniques to meet

our present problems and teach them to others."

One of the principles formulated by Professor Dreikurs is that while modern societies have evolved to a degree of political democracy, this is only part of the necessary evolution: "True democracy is more than a form of government, it is a system of human relations built on human equality." The breakdown which today so often characterizes the relations between people — employer and employee, parents and children, husbands and wives — is seen as the result of the breakdown of autocratic tradition which, in earlier societies, ruled our lives and made each of us know our place very well. It is not necessary to be a member of the Association for the Betterment of Human Relations to accept this thesis.

"Our period is characterized by the sudden collapse of traditions under which we lived for generations," said Mr. Omri, "and so new a tradition has come to replace it. We are living during the transition from an autocratic culture to a democratic one. On the one hand, we live in a democratic society in formation; but on the other hand we still try to act according to the laws of autocratic tradition, which have lost their relevance. Personal competitiveness is the modern form of this tradition: it values status, and means by which it is achieved — compulsion. The desire for superiority and power increases the pressures and tension under which we live."

Association for the Betterment of Human Relations — a worth while goal if there ever was one, says Jerusalem Post Reporter HELGA DIDMAN, after she interviewed MELECH OMRI, chairman of the organization.



to get those who really need it to join. (The address is: HaAguda leKidum Yehudit, Enosh, P.O.B. 4411, Tel Aviv and dues are IL18 annually.)

Since I am suspicious of doctrines involving expertise in human relations, I asked Mr. Omri what he thought about that recent American import so eagerly taken up by some kibbutzim, "Sensitivity Training."

"Well," he said, with the unusually polite tolerance I was beginning to get used to, "perhaps it gives them a good feeling. Kibbutz members, after all, are going through a crisis: they, too, have become afflicted by the status-misadness that marks our society as a whole, and are finding it difficult to live as equals." (Being equal, Mr. Omri made clear, is not to be confused with being equal opportunity; "It is obvious that we are not equal — we are men and women, fat and thin, old and young, educated and uneducated, of different races and religions. But although we are not similar, to a democracy — as distinguished from an autocracy — we are equal in our value as human beings.")

The following construction-worker story, then, may apply to either Jew or Arab: "Once, in a conversation with a building foreman, I heard him complain bitterly about one particular worker, who made trouble with all the others, took longer about everything, was frequently late, and worked only when I shouted at him." I asked the foreman why he didn't fire the man. He couldn't — because he needed him. So I suggested that the foreman try to solve the real issue of the conflict — which is to end the conflict, with both sides participating in making the decision. (Shades of international relations!)

Inappropriate

The army is one institution where freedom of choice seems inappropriate. Yet, Mr. Omri says, "Even in the army, which is built on commands and orders, the principle should not be completely discarded. Of course, during training periods and especially under battle conditions, there is no room for 'providing alternatives.' But afterwards, in camp, when pressure has subsided, the commander should approach his soldiers as a group of human beings, of men with the right to free choice and freedom of opinion."

Problems of command by young officers, of labour strife, and of family friction are among the subjects dealt with in a modest publication, "On Man and Equality" (Al HaAdam vhaShilton), published by the Association. It also gives notice of activities of the group, which since 1968 have included study days, discussion groups, a monthly forum of members, establishment of a joint "Managers' Counselling Centre," meetings with specific circles such as teachers, parents, managers, representatives of such ministries as Labour, Absorption, and Education, army circles — and the Labour Party and the Egged Cooperative. Some activities are held in association with the Alfred Adler Institute of Tel Aviv.

Arab mothers

Nor is the Arab sector neglected: "One of the most interesting meetings I attended was when I spoke to a group of twenty Arab mothers, each of them the mother of about nine children," said Mr. Omri. Their problems were just like those of Jewish mothers — relationships between husband and wife. The problems are there even though, in the traditional autocratic Arab society, they have been submerged.

Since Arabs now make up so large a proportion of our building labourers, I asked whether different techniques are appropriate to Arab workers as compared to Jewish. "Not at all," Mr. Omri says. "Not entirely attuned to Israeli behaviour and values — and Arabs from across the Green Line seem to accept them the moment they come to work here."

Attention to himself

"In this case, it turned out that the worker needed to draw attention to himself — he wanted to be shouted at and causing trouble. This solution, instead of placing blame and offending the worker by accusations, was to give him the attention he needed in a positive way, praising him if by chance he did arrive on time, with the foreman explaining how pleased he was when the man worked normally."

Special impact

Permissiveness, materialism, technology, all the many changes that mark our transition period of "the collapse of autocratic tradition" have had their special impact on Israel, through the ingathering of people from many different cultures. Speaking of the "Magic Carpet" immigration from Yemen, with its stratified society and clearly defined roles, Mr. Omri observed, "I remember conversations at that time with parents from Yemen who complained bitterly. We prayed all our lives to come to Israel, and when we came, the family collapsed. Children do not listen, women are rebellious. In one word — anarchy."

Yet it is of great interest to recall that, far off as it seems today, the Israel of the days of mass immigration was just emerging from a period of idealism and cooperation in which the concept of equality, no matter how exactly it was defined, was paramount. Mr. Omri: "In Israel, from its beginning, some first patterns in this direction were created by the pioneering movements and by the army, where equality was stressed as a value and mutual respect. If we can continue on this path, we may become a model to a conflict-ridden and troubled world."

Attention to himself

"In this case, it turned out that the worker needed to draw attention to himself — he wanted to be shouted at and causing trouble. This solution, instead of placing blame and offending the worker by accusations, was to give him the attention he needed in a positive way, praising him if by chance he did arrive on time, with the foreman explaining how pleased he was when the man worked normally."

"This is also the example of another important principle — not to confuse the act with the man who commits it, not to confuse our attitude toward what is done with our attitude toward the person who does it. This is by no means to say that we should release someone from responsibility for his acts."

Since there is ample room for improvement in our public sphere — whether in the strike-bound economy or in the accusations flung by public figures at each other or through various sections of the public — I asked Mr. Omri whether he thought such principles could really be applied in political and economic life.

"Of course," he said, sounding in fact, as though he thought it was the only way. "And when a Minister addresses the public, or a certain segment of it, as though they were either naughty children or irresponsible culprits, that can only make things worse."

Active members

The Association's members, those who have an active interest in trying to learn the specific "techniques" of getting along better with other people (which covers a multitude of relationships, from marital to international), are a dedicated group of about a hundred, who include scientists, production workers, housewives, businessmen, teachers, and others constantly looking for ways to widen their message. The problem, of course, is

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On to fashion week



By Catherine Rosenheimer

Jerusalem Post Fashion Reporter

TEL. AVIV. —

FASHION Week opens its doors to buyers from all over the world at the Tel Aviv Hilton on February 12. It continues until February 16th and will be the ninth annual event of its kind.

The basic formula of the week remains unchanged: some eighty Israeli manufacturers of ready-to-wear will be showing Autumn and Winter '73-74 collections to visiting buyers, estimated to number some 500. According to Intest official Ministry of Commerce and Industry figures exports total \$31 million this year and the forecast is \$100 million for 1973.

There will be no gala fashion show or big cocktail parties this year: the decision to stick strictly to commercial principles and hold fashion shows during working hours sounds like a sensible one. The showings will be held mornings and afternoons, five times during the course of the week, and divided into categories so that buyers need not sit through a showing representative of the entire Israeli fashion industry.

Once again, each firm is exhibiting behind closed doors in individual hotel rooms. Some prefer the possibility of being able to lock the door when necessary and get down to serious business in the privacy of a closed room, others have long felt that an open fashion fair is far more convenient for the buyer. Yael Matalon, Director of the Export Institute's Fashion Centre, says that the idea of an open fair has been considered, but that, in practice, there is no hall of suitably large size anywhere in Tel Aviv.

A small-scale exhibit of "fashion boutiques" is to be set up in the Hilton's ground floor foyer. It will provide a show window for young designers and small new companies whom the Export Institute considers worthy of being given a chance but not big enough to justify full-scale participation. At best, the boutiques may provide some eye-catching and original ideas, give buyers some idea of the fashion industry's new generation.

ONE may get the impression that the Tel Aviv Hilton is the centre of the Israeli fashion industry, especially when caught up in the whirl of Fashion Week. For a brief insight into something of what goes on behind-the-scenes in the fashion industry, reporters were invited last week to visit two very different types of textile enterprises. First stop was the kibbutz-based leatherwear plant, Tadmor, started as a modest enterprise in 1961 and recently moved into a brand new factory. Second stop was the huge Polgat complex in Kiryat Gat, one of several very large vertical textile enterprises in the country, covering a built-up area of 77,000 square metres and employing 2,000 workers in its four adjacent textile plants.

Rounding the corner of the approach road to Kibbutz Eln Tsurim the visitor's first impression is of agriculture rather than industry. A tractor chugs past. The landscape is one of browns, heiges and terra cotta, of ploughed fields, brilliant green crops, silvery sprays of rotating sprinklers in the distance... the first hint of fashion design inspiration brands.

The brand new Tadmor factory is a neat, two-story building, set up

with an investment of IL1.25 million, entirely owned by the kibbutz. Side by side with it is a large battery turkey house; not far away are neat rows of hothouses. Actually the kibbutz's exports include roses, citrus fruits, and turkeys as well as leather coats.

"It was in fact the limitations of our agricultural facilities which prompted the decision to set up industry at Eln Tsurim," explains Gershon Shafat, directly responsible for the Tadmor leather plant. Progress has been cautious but steady; starting with a small leather workshop in the offices of the local authority, building up a reputation, developing exports at a growth rate of 20 per cent each year and, finally, the decision to invest in a spacious modern factory.

The manufacture of leather ready-to-wear is a clean, quiet and aesthetic process to watch. Skins are delivered to the factory dyed, finished and ready for cutting. Raw materials are one of the most expensive elements in the manufacture of leatherwear, as virtually all are imported. Of necessity, Tadmor's line, quality in the form of coats, suits and dresses are expensive.

Manpower

Manpower is a problem in a development area: some 20 per cent of the factory workers are kibbutz members, the remainder travelling to the factory each day from quite far away. Arab workers are not employed in the factory, though some are used on outside work as for example in the manufacture of dyed sheepskin coats which are proving a popular export line.

Gershon Shafat prides himself on the fact that Tadmor has never received a single complaint about the quality of its products and that deliveries are always executed on time. Speaking as a fashion exporter in general terms, he says: "Competition is fierce for the Israeli manufacturer. All exports have to be air-freighted. Travelling and participation in international fashion fairs all make for high overhead."

CONTINUING some twenty kilometres due south from Eln Tsurim, we reach the town of Kiryat Gat where textiles are definitely the most important form of industry. Though the term "development area" is very much applicable, the division here between agriculture and industry is a very marked one. While Tadmor started small and grew larger, Polgat started big and has developed to giant proportions. It consists today of four separate, inter-dependent plants, Polgat, Ouman, Bagir and, the newest, Ligat, entirely vertical, covering all stages of textile manufacture from the spinning of raw wool and Dolen yarns right through to ready-to-wear in the form of tailored men's suits, casual slacks and knitwear. The "hub" of the complex is the computer system which ensures smooth running and inter-relationship of all divisions, controlling the production of raw materials in accordance with each plant's orders and daily needs.

At Polgat itself, set up in 1963 as the first stage of the complex, all spinning, dyeing, weaving and finishing processes are carried out. Ouman, set up in 1966, is a large knitwear plant producing some 75,000 sweaters a year from Polgat

yarns. Bagir is the complex tailoring factory, at present producing 70,000 suits and 250,000 pairs of trousers a year and shortly to be expanded. Bagir's exports alone total \$1.5 million this year. Finished men's ready-to-wear is the most profitable form of selling Polgat suitings and Bagir's tailoring could be described as quality "off the peg" fashions; designs produced under a license agreement with Pierre Cardin for the local market are among the smartest menswear to be found here. Ligat, the "baby" of the Polgat complex, is shortly to go into production with casual fashions in Polgat woven and knitted fabrics, produced under a license agreement with the American Lejean company. They will be making mainly jeans and casual slacks, for men and women.

A brief tour of a small part of the Polgat production lines took us first into Polgat's vast, highly automated spinning shed. A deafening experience, with mountains of raw fibre at one end of the shed, converted

each year into a million kilos of yarn. From the spinnery, on to the relative quiet and soothing colours of the dyehouse, then into the weaving shed.

Discussing manpower problems earlier, Polgat's Managing Director Israel Pollack had spoken of some 200 Arab workers from the administered areas and of 150 new immigrants being employed by Bagir. At Bagir's cutting table two very new immigrants were hard at work: Avraham and Shmuel Leut, identical 17-year-old twins from Czernowitz, both identically cheerful, identical grins on their faces. We spoke in sign language: how was it? Thumbs up, more grins. In Russia they had worked as TV technicians, had come here with all their family — that was their mother, working over there, they pointed out. Father worked at Polgat too, we understood — as a carpenter.

Passing through the various stages of the Bagir sewing workshops, we

came across more new immigrants: a group of women from Georgia and girls who travel to Kiryat Gat from Ashkelon each day. It was a little hard to get used to working, they said. In Georgia, women simply don't go out to work, just stay at home and mind the house. But it was fine, fine, they said, working all day and studying in the evenings at an ulpan.

Having seen at least a small part of the Polgat complex at work, Israel Pollack's statement that "buyers don't believe how we work until they see the plant — then they become regular customers" became highly credible.

"Textile and fashion buyers abroad are tough customers," Mr. Pollack says. "Many may be Jewish, but there is absolutely no question of sentiment when it comes to buying Israeli textiles. That's why we have to concentrate not just on being big, but on being better in our quality and our prices... that's the only way to compete."

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LIFE IN GALILEE By Hadassah Bat Haim

THE nice looking mini-skirted girl, sent by friends of friends, is providing me about setting here in her own profession in which she has always done well in the States. She is, she answers my inquiry, a witch, not just of the first degree but competent enough to have amassed a reasonable savings account that she will use to set up in business here.

To my regret she says she cannot turn people into frogs. I was prepared to give her a list to start working on. She doesn't deal in potions nor tell the future but she is a dab hand at detecting and averting the evil eye. My daughter, an interested participant in this conversation, says she thinks Nahariya is already well supplied with witches. She names a couple of respected elderly ladies who qualify. It is true, on looks, but whom I had not suspected of necromancy.

However if the kids say so, and Hannah says it's well known amongst the younger element, I will not argue with their judgement. She and her pals always cross the road, she tells me, when either of these ladies are in the vicinity, as they frequently cast a muttered curse which causes homework to come out all wrong and facts learned for simply hours in preparation, to fly out of the head as soon as the exam paper is presented.

Our friends' friends' friend says she doesn't do anything like that. She only studied white witchery. The other is too expensive. She can exorcise evil spirits if they are not too powerful, she is rather good with ailing plants and is practising hard on inducing flight rainfall. The removal of warts, she assures me when I ask her assistance on the small cluster on my wrist, is very elementary stuff and they will be gone by morning.

White witchery

She stays around for a few days, she is not harbouring a devil, he is just a victim of wishful thinking and as such, out of her sphere. The warts remain, but this is because the 11-wisher who put them there is — for the moment — more powerful than she. She will keep working at it she promises me. In the meantime I acquaint her with the procedure for applying for an apartment and clearance for her goods. It would take a lot more magic than she has at her disposal to avoid the run-around in the customs and the Ministry of Absorption, who have in their employ covens of very experienced kitchener and warlocks, specially trained in converting immigrants into form-filling zombies.

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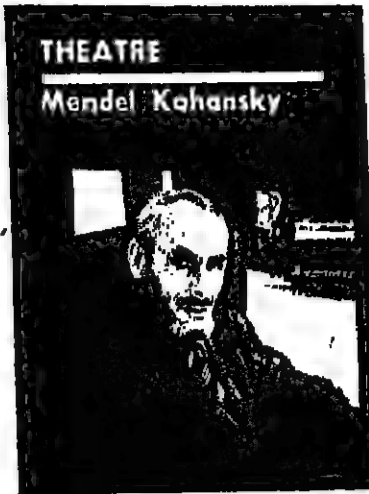


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A Soiled Virgin



Miriam Zohar and Nahum Buchman in Habimah's 'Virgo.'

WHILE suffering through the performance of *Virgo* at Habimah, I wondered whether those responsible for the repertoire of the State theatre actually read the play before approving it for production. It is difficult to assume that these knowledgeable people would have knowingly approved anything as aggressively banal, flat cliché-ridden, and just plain foolish as this.

Everything about "*Virgo*"—the characters, the situations, the dialogue—is second-hand. The author seems never to have come closer to his characters and to his situations than newspaper articles on Americans and America, and has used every worn-out cliché ever perpetrated.

Thus we have in the play a couple of *yoraim*, Amnon and Yael Weinberg, now back in Israel. Both Palmach fighters in their youth, the couple came to America 20 years ago so Amnon could study agriculture, but under the impact of American materialism his idealism and thirst for knowledge quickly evaporated. Instead of becoming an agronomist who would return to the homeland to make the desert bloom, he turned to business and before long became a millionaire brasserie manufacturer. America corrupted Yael even more insidiously. Rich and idle, she became involved in all sorts of causes—the anti-Vietnam War movement, the civil rights struggle. Things got so bad that—

we hear her husband make the accusation to her face—she even had black people come to the house. No wonder their only daughter, Debbie, became a hippy and a drug addict and is now running around Europe with a black boy. Heartbroken over the daughter, the two drown their sorrows in drink—another corrupting habit they acquired in America. The amount of whisky they consume during the play's two acts could lay out two horses.

The action takes place in a rented house in Herzliya—a beautiful piece of interior architecture by Eli Sinaï. The couple have a visitor—Shosh, a member of their fighting unit in the old days, and Amnon's girl-friend before Yael snatched him away. Shosh has lived in Israel all these years and still retains the moral values on which they were brought up, to the point where at the age of forty-plus she is still a virgin (hence the play's title). She brings back ghosts of the past, and her relentless questioning gets to the heart of Amnon and Yael's moral disintegration.

I was also impressed by the way in which Bimot, in its prodigious concern for every taste, caters impartially for every taste, is meant for simple people, and cludes a cloyingly patriotic song about the beautiful boys and girls of Nahal who do those beautiful things in a Negev outpost, while the show in the basement regales its sophisticated audience with a parody of this very song about Arab boys and girls exiled from their villages.

Director Shmuel Atzmon has succeeded in bringing three good actors down to the level of this barren text. Thus Nahum Buchman attempting to portray the vulgarity of a successful American businessman, behaves like a jackass most of the time; Miriam Zohar plays with leftovers from her part in "*Who's Afraid of Virginia Woolf?*"; and Yael Druyananov assumes heroic poses befitting the *Virgin of the Palmach*.

Director Oded Be'eri also had pretty good ideas about the stag-

Shakespeare's historical plays. The action of "*Krupnick's Soup*" takes place in medieval Germany, and the hero is the Duke Gottfried Von Amhung, who wants to extend his dukedom from one bank of the Rhine to the other. To make absolutely sure that everyone in the audience knows what he is taking about, the author has the Duke promise one of his knights to make him Governor of Hebron if the campaign is successful; and in case some dullard in the audience still misses the point, the soldiers march into battle to the tune of an old Zionist song.

"*Krupnick's Soup*" is a curious play; parts of it are asinine as the title, other parts are good. Certain passages of dialogue and a few scenes seem promising, but somehow the author has not been able to sustain them.

Director Oded Be'eri also had pretty good ideas about the stag-

ing; there are some inventive scenes in the show, and here and there fine visual effects. The acting by a cast consisting of Dov Reissner, Amir Orian, Tammie Spivack and Allon Lev, is middling to good. The show took place in the hall of the Municipal Workers' Association at 5 Rehov Pumbadita. I have never been there before, and was surprised to see a fine, fully-equipped theatre hall tucked away like that and doing, as far as I know, very little. Tel Aviv must hold the world record for theatre seats per head of the population.

Virgo by Arieh Chen, at Habimah, Directed by Shmuel Atzmon, set by Eli Sinaï, costumes by Ruth Dar, lighting by Nathan Fantaria. **BIMOT THEATRE CLUB.** Satirical show written by many hands, directed by Edna Shavit, music by Alex Kagan. **KRUPNICK'S SOUP** by Itzhak Gormezano (Goren), at the Tel Aviv Municipality Workshop, directed by Oded Be'eri, music by Yossi Mar-Haim Costumes by Lydia Pincus-Gaul, lighting by Ben Zion Munitz.

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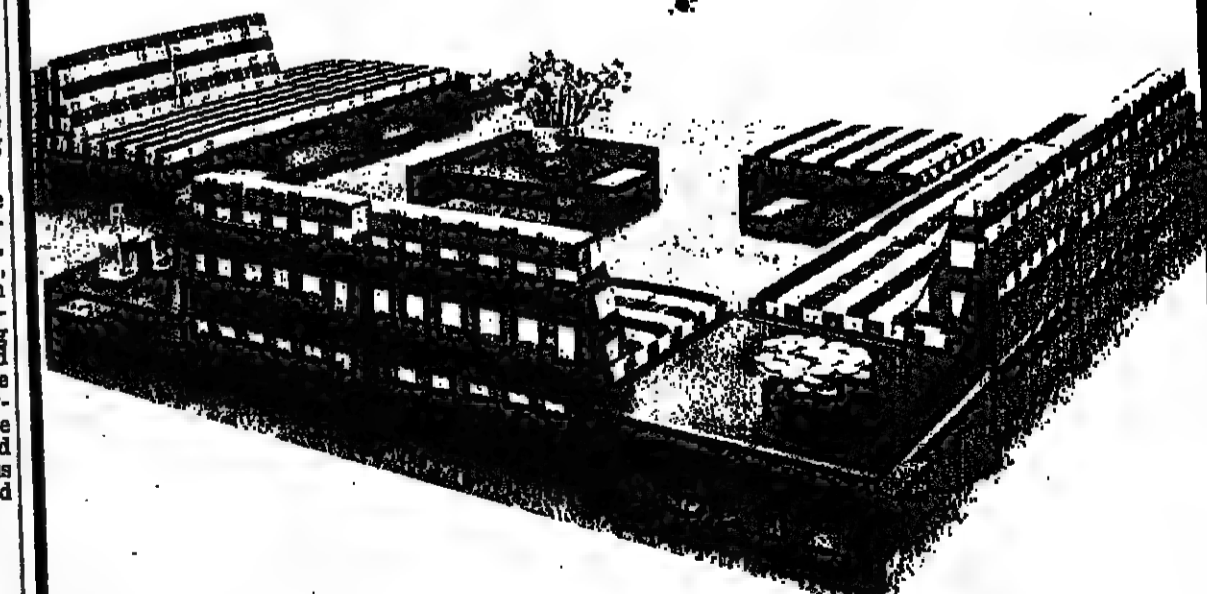
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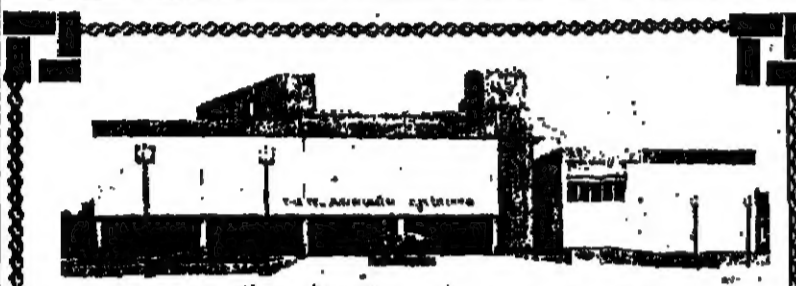
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Tuesday, Jan. 2, 1973 4.30 p.m.
CONCERT - Renaissance and Modern Chamber Choir conducted by Udit Zdrovychewich; "Laron" - recorder-ensemble led by Shlomo Lidar; "The Jerusalem Brass Quintet"; Gila Yarou, soprano; Yosef Yerushalmi, guitar; Varda Reichsfeld, harpsichord
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Tickets at "Cahana" and on the evening at the Museum.

Tuesday, Jan. 2, 1973 6 and 8.30 p.m.
CONCERT - Renaissance and Modern Chamber Choir conducted by Udit Zdrovychewich; "Laron" - recorder-ensemble led by Shlomo Lidar; "The Jerusalem Brass Quintet"; Gila Yarou, soprano; Yosef Yerushalmi, guitar; Varda Reichsfeld, harpsichord
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Tickets at "Cahana" and on the evening at the Museum.

Wednesday, Jan. 3, 1973 8 p.m.
CONCERT - Renaissance and Modern Chamber Choir conducted by Udit Zdrovychewich; "Laron" - recorder-ensemble led by Shlomo Lidar; "The Jerusalem Brass Quintet"; Gila Yarou, soprano; Yosef Yerushalmi, guitar; Varda Reichsfeld, harpsichord
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Tickets at "Cahana" and on the evening at the Museum.

Wednesday, Jan. 3, 1973 9.15 p.m.
CONCERT - Renaissance and Modern Chamber Choir conducted by Udit Zdrovychewich; "Laron" - recorder-ensemble led by Shlomo Lidar; "The Jerusalem Brass Quintet"; Gila Yarou, soprano; Yosef Yerushalmi, guitar; Varda Reichsfeld, harpsichord
Works by G. Gabrieli, S. Rossi, G.P. Palestrina, R. Johnson, J. Dowland, Th. Morley, W. Byrd, Th. Gravelas, J. Sheetham, J. Graves, F. Poulenc, P. Mannin, H. Villalobos, C. Monteverdi.
Tickets at "Cahana" and on the evening at the Museum.

Saturday, Jan. 6, 1973 8.30 p.m.
CONCERT - Renaissance and Modern Chamber Choir conducted by Udit Zdrovychewich; "Laron" - recorder-ensemble led by Shlomo Lidar; "The Jerusalem Brass Quintet"; Gila Yarou, soprano; Yosef Yerushalmi, guitar; Varda Reichsfeld, harpsichord
Works by G. Gabrieli, S. Rossi, G.P. Palestrina, R. Johnson, J. Dowland, Th. Morley, W. Byrd, Th. Gravelas, J. Sheetham, J. Graves, F. Poulenc, P. Mannin, H. Villalobos, C. Monteverdi.
Tickets at "Cahana" and on the evening at the Museum.

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Tickets available in all ticket agencies in town, and on the night of the performance - in the Khan.

Menahem Avidom Choreography: Sara Levi-Tanani
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These two great dancers were at their best Dora Sowden, "Yediot Achronot"
David Sarir's stage setting is enchanting Nahman Ben-Ami, "Ma'ariv"
This dance performance cannot be praised too highly Dov Bar-Nir, "Al Hamishmar"

JERUSALEM "KHAN" Wednesdays, 9.00 p.m.
Special Programme for Tourists
TEL AVIV "BEIT ARLOZOROV" (Ohel)
Tues., Jan. 9, 8.30 p.m. Tues., Jan. 23, 8.30
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Haita, Sun., Dec. 30, 8 p.m.
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Tue., Jan. 2, 8 p.m.

The Cameri Theatre
THAT CHAMPIONSHIP REASON
Sat., Dec. 29, 8.30 p.m.
SUN. THE EFFECT OF GABRIEL GARCIA MARCHES
ON NAN-IN-THE-MOON
Tel Aviv, Sun., Dec. 30, 8.00 p.m.
Tue., Jan. 2, 8.00 p.m.

Habitah
A DOG'S WILL
Tel Aviv, Large Hall, Sat., Dec. 30, 8.30 p.m.
Sun., Dec. 31, 8.30 p.m.
Tue., Jan. 2, 8.30 p.m.
Haita, Wed., Jan. 3, 8 p.m.
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FRIDAY, DECEMBER 29, 1972

THE JERUSALEM POST MAGAZINE

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